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THE
BOOK OF COMMON PRAYER,

THE AMERICAN PRAYER BOOK,

AND

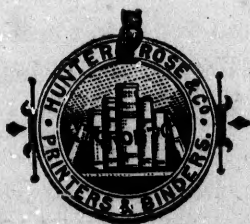
The Three Revisions

SINCE 1874, IN ENGLAND, IRELAND AND THE
UNITED STATES.

BY
A SYNODSMAN.

Toronto:
HART & RAWLINSON, 5 KING STREET WEST.
1881.

Chancel - see Hymns p. 23 - 25



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Charles the Second professed to be a Protestant, but is believed to have been secretly reconciled to the Church of Rome before the Restoration, and although, when in good health, the so-called "Merry Monarch" treated all religion with contempt and disregard, still, in seasons of depression or ill health, he was a Roman Catholic at heart, and in his last moments he received the sacraments from a Roman Catholic Priest. It is an undoubted fact that, after he ascended the throne, he was a pensioner of the King of France, and that he entered into a secret alliance with him for the purpose of restoring the Roman Catholic religion in England. Our Prayer Book was revised in his reign, and has not been altered by ourselves since that time.

King Charles was notoriously as irreligious and dissolute a monarch as ever sat on the English throne, and yet the Revisors added a prayer for "*our most religious King.*"

The ruling spirits of the Revision Committee were Sheldon, Bishop of London, and the following year Archbishop of Canterbury, Gunning, Bishop of Chichester, and Morley, Bishop of Winchester, who was suspended in 1667.

Burnet says of Archbishop Sheldon that "*he seemed not to have a deep sense of religion, IF ANY AT ALL, and spoke of it commonly as an engine of government and as a matter of policy.*" Burnet was an eminent divine and, perhaps for fear of being considered uncharitable, does not tell the whole truth, for Pepys shows that this Archbishop of

X £200,000, per an. in quarterly payments.
(Hume)

Canterbury was as unchaste as his royal master. I dare not repeat Pepys' words, which can be found in his Diary (London, 1858) vol. iii., p. 207.

Of Gunning, Calamy says, "he stuck at nothing," and Burnet says that "he was much set on reconciling us with Popery in some points," and both writers agree that Morley was extremely passionate, very obstinate, and unwilling to yield to anything that might look like moderation.

And these tools of Charles the Second were the controlling spirits of the Commission who framed the Prayer Book which we are still using in this year 1881.

All the clergy were called upon to subscribe to this book, but upwards of two thousand had conscience enough to refuse to do so, and were driven from their pulpits!!! and

^ or about one fifth of all the clergy of that day, TORONTO.

+ took the name of Non-Comformists because they refused to conform to Sheldon's revision.

Long

Could Wendell Phillips be found
Died at Four Thousand today?

The Book of Common Prayer.

EXTRACT FROM PREFACE.

"It is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein as to those that are in the place of authority should from time to time seem either necessary or expedient."

This preface was added in 1662. Even then—the Fifth Revision—they allowed that another might be necessary, and yet we are still afraid to attempt it.

I.—LESSONS PROPER FOR HOLY DAYS.

1. Why use the Roman terms "Mattins" and "Even-song"?

2. Annunciation of Our Lady. Who is *Our Lady*? Romanists call the Blessed Virgin the Queen of Heaven, and also Our Lady, and if Ritualists wish to teach our children the worship of the Virgin, they have only to turn to this page and prove by the Prayer Book that she is truly *Our Lady*.

The most ancient Chr. Calendar or menology is said to have been composed at Rome in the middle of the fourth century. It contained both pagan and Chr. feasting, the latter of which were then few in number.
 6 THE BOOK OF COMMON PRAYER.

see Smith & Cheetham

In Tertullian's time (died A.D. 225), only three Holy Days besides the Lord's Day are mentioned, viz., Good Friday, Pasch (Easter) and Pentecost or Whitsunday, and even then, less than two centuries after our Lord's death, Tertullian asks, why, in the face of St. Paul's language as to times and seasons, Pasch is celebrated!

These three are also the only ones that were generally observed in Origen's time (ob. A.D. 254), and how many have we now? Jerome, who died in 420, protested against the multiplying of obligatory fasts, the increase of which was not surprising, for even in St. Paul's time the spirit of iniquity had begun to work. The Apostle classed "abstaining from meats" among "doctrines of devils," and said that "bodily exercise profiteth little." *Augustine,*

Priscus of Hippo, who died in 430, complained of the great excess of ceremonies, and that the II.—THE CALENDAR. were grown to such a number that the estate of the Christian people was in worse case concerning that matter than were the Jews.

1. Who are Lucian, Hilary, Prisca, and the rest? By leaving their names in our calendar, we acknowledge them as saints!

2. Invention of the Cross. Well called "Invention," for every scholar knows that the pretended discovery was a fable.

3. Purification of Virgin Mary; Annunciation of Virgin Mary; Conversion of St. Paul, etc. Is there the slightest proof whatever that we have the true dates of these occurrences? No; neither does any one know when St. John Baptist was beheaded; but the heathens, ages before the Christian era, celebrated at midsummer or the

The Purification of Antiochia, is the same as the Saturnalia in Antiochia, or Feast in honour of Ceres, on the 2^d Feb.

summer solstice a great festival of Tammuz (Ezekiel viii. 14), Thammuz, Shamash, Shemesh or Chemosh (as it occurs on the Moabite stone) one of whose names in Greek was Oannes. Tammuz was the sun, or the sun-god, and was therefore worshipped with fire. In Egypt he was called On. Joseph married a daughter of the priest of On. This festival was celebrated with fire; and in the ^{fourth}sixth century, when the Roman Church found the people would not give up their sacred season, they incorporated it in their calendar, and to make it suit Christians and pagans alike, as John in Latin is Johannes, they called the 24th June the festival of Johannes, so that while the Christians would suppose they were honouring St. John, the pagans were still worshipping their old god Oannes. Fires to St. John are still made in Ireland and Brittany on that night, and in Asia Minor the Yezidis also celebrate it in the same manner to Tammuz, whom they call Shems, as he was anciently called in Yemen. Even in Peru the Aztecs had a grand festival at the period of the summer solstice, when all fires were extinguished and lighted again with the holy fire obtained from the priests, and at the end of December they had a similar festival which lasted for thirteen days, and probably ended, as our Christmas formerly did on Twelfth night.

4. Holy Cross Day. Was the Roman gibbet on which our Lord was tortured, *holy*? St. Paul considered it an *accursed* tree (Gal. iii. 13). He gloried in the DOCTRINE OF THE CROSS—not in the cross of wood.

Chorus

Saints were installed instead of the "Dii Minores" and Invocation of Saints was first introduced into the Roman Church in 617. (Wainwright. p. 68.)

5. All Saints' Day. This (November 1st) must have been a night sacred in Rome to Tammuz in some of his Roman forms, which the Roman Church changed to All Saints' Day. The Phœnicians sometimes called Tammuz simply by his title of Baal, which means Lord, and adored him also as Baal Samen, Lord of Heaven, and in Ireland he was worshipped under the same name, Beuil Samhan, and the night of the first of November was called in Erse Oid-che Samhna, the night of Samhan, and in Gaelic, Samhuinn.

All heathen mythology arose in Babylon before the dispersion of races, and all the older festivals agree in date in Europe and Asia, China, Japan, South America, and, undoubtedly, also in Africa, where they certainly had the cross of Tammuz; for as the British Druids made crosses of oak trees (the tree sacred to Jupiter), so, also, it is said that the natives of the Shangalla, in Abyssinia, make crosses of the trees.

It was Humboldt, I think, who first pointed out that Quetzalcoatl, the Mexican *god of rain*, was represented wearing a white garment covered with red crosses.

Martin, in his History of the Western Isles (London, 1716) says of the island of Harris, "There is a stone in the form of a cross, about five feet high, called the Water Cross, for the natives had a custom of erecting this sort of cross to procure rain, and when they had got enough they laid it flat on the ground."

In the London *Graphic*, of September 27th, 1879, is an engraving from Central Africa, of some sticks about the

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* also tells us that Bacchus was the same as Dagon the fish-god of the Philistines, and Cyril, Bishop of Alexandria in the fifth century, and Lucian identify him with the Egyptian Osiris.

Jerome says

THE BOOK OF COMMON PRAYER.

9

Tammuz was so called (33) among

size of walking canes, with cross-pieces tied on just below the top, standing erect in small earthen mounds. They are described simply as "Charms erected in the vicinity of the towns and villages to attract rain!"

Here in Mexico, Scotland and Central Africa, we have a corrupted legend of Noah, in whose time it rained forty days and forty nights. He was deified after death, and in the Babylonian mysteries was called the twice-born, as having lived in two worlds, both before and after the flood. He was the same as Janus with his two faces, one old and the other young, to signify as it were his having lived both in the old world and in the new. Janus is identified with Oannes, the Man of the Sea, or sacred Man-fish, who is only another form of the Sanscrit Indra, the king of the gods and god of rain. The cross was the symbol of this deified rain god, because he was only another aspect of Tammuz. Davies ("British Druids") identifies Noah with Bacchus, and Hislop ("Two Babylons") says that Tammuz was worshipped as the incarnation of Noah who floated for so many days on the water, that he might well be called the man of the sea. Moreover Jerome *

Bacchus was the same as the Egyptian Osiris, who was murdered ^{and whose coffin}. According to Plutarch, his coffin was committed to the deep, and it floated on the waters. It was on the 17th day of the month Athyr, which was the second month after the autumnal equinox, and he remained in his floating coffin (or ark) a whole year, until he was resuscitated by the prayers of his wife Isis.

It is wonderful that history could be so fearfully cor-

* See Eyring in Hyant's Mythology, London, 1807.

Mythology

rupted, but it ^{also} tends to prove the truth of the Bible narrative, where we read in Genesis, that "in the *second month, in the seventeenth day of the month* Noah entered into the ark," where he remained a *whole year*.

6. Christmas.—Sir Isaac Newton, the greatest of English philosophers, and better still, a Christian philosopher, says, "The times of the Birth and Passion of Christ, with such like niceties, *being not material to religion*, were little regarded by Christians of the first age," and Scaliger says, "To determine the true date of Christ's birth belongs to God alone, not man." No one can tell, even the season of the year, much less the day in which our Lord was born, but it was *not* in the winter, for shepherds do not remain in the fields at night in the winter, and that the climate has not changed is clear, or our Lord would not have said, "Pray ye, that your flight be not in the winter." +

The earliest allusion to Christmas is that of Clement of Alexandria, who died in 220, and he says there are some who *overcuriously* assign, not only the year but even the day of the birth of our Saviour, which they say was on the 28th year of Augustus, on the 25th day of Pachon (May 20). And the followers of Basilides celebrate the day of His baptism, which they say was in the 15th year of Tiberius, on the 15th of Tubi, but some say it was the 11th (January 10 or 6). Further, some say that He was born on the 24th or 25th of Pharmuti (Apr. 21 or 22). Clement's language shows conclusively that the day was not generally recognised in his time.

Chrysostom writing in Antioch. in 403. 300. days after the year since the day was made known. vide Hylar. p. 150.

+ see Hymns

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About the year 380, however, it was enacted by the Roman Church, that the Nativity should be observed on the 25th of December, which was the pagan festival of Saturn, the Etruscan name of Tammuz the Sun-god, whose festival was celebrated in Rome, on the same day that the "Drunken festival" of Tammuz or Bacchus was observed in Babylonia.* Chrysostom, in a Homily delivered about 386, says, "It is not yet ten years since this day was made known to us."†

And this is Christ's Mass which the Church of Scotland abolished at the Reformation, but which we still celebrate on the very day the pagan Romans consecrated as the birth-day of the unconquered Sun! "*Natalis invictis Solis*." Can any classical scholar deny such was the name of that day long before the Christian era? We even

* Should any find it difficult to comprehend these many changes of name, let them reflect that our John is only Jan in Holland, and in Italy, Giovanni, amplified even to Giovanozzi, and they may then be prepared to believe that in the days of yore the ~~Coptic An or On~~, the Sun, was also called in hieroglyphics, Ra-ei or Ei Ra (the Abode of the Sun); in ~~Genesis as before stated, it is styled On~~; in Jeremiah it is called in the Hebrew tongue Bethshemesh (The House of Tammuz); the Greeks called it Heliopolis (the City of the Sun), and the ruins, now known as Heliopolis in all the civilized world, are only known in Egypt by the name of the neighbouring village Mataréeh. In Ezekiel An is incorrectly rendered Aven.

† He says also, "Homily 31. On this day (Dec. 25) the birth-day of Christ was lately fixed at Rome, in order that while the Pagans were occupied with their profane ceremonies, the Christians might perform their holy rites undisturbed." For this, however, I have only newspaper authority, and cannot verify it as it does not appear to be in the Homily named, nor do I find it mentioned in Bingham and other authorities. Perhaps the number of the Homily was misprinted, for there can be but little doubt such was really the cause of the selection of the day, as it was in accordance with the usual policy of the Roman Church.

* City of the Sun, called in Coptic An or On, and in Genesis as before stated On.

Ra is involved under seven or five different names. The Book of the Dead has a chapter entirely consisting of the names of Osiris, and Bacchus was called the many-named.

while
Ra, or with the definite
article, Thra, Coptic 97 - 25, sun;
phre, the sun.

tree and grove worship, which was a reminiscence of the Tree of life and the Garden of Eden, still lingered in remote parts of Norway when Olaus Magnus wrote in 1555, and both trees and serpents are believed to have been worshipped by the heathens of Esthonia and Fin-land within the limits of the present century.

THE BOOK OF COMMON PRAYER.

and at least of retain their custom of tree or grove worship, for they decked their temples and houses at this season with ever-greens, probably because it was then too cold to perform all their worship in the open air, and the Church of Rome and the Church of England (but I believe no other Protestant Church) still continue the practice, although it was condemned by some of the early Councils as savouring too much of paganism. * Note added

Guinness (Approaching End of the Age) concludes that of all the conjectures the most probable is that our Lord was born about the time of the autumnal equinox (September), at the celebration of the Feast of Tabernacles.

X The Epiphany was probably first celebrated soon after the time of Origen, Circumcision, Ascension, and Advent, in the fourth century. The Purification of the Virgin Mary was instituted about A.D. 540, in lieu of the heathen feast of Juno februatæ, held on the 1st of February which the pagan Romans celebrated with torches and candles to her honour; but the Pope ordered that, instead thereof, they should go to the churches and offer up the candles to the Virgin. It was therefore called Candle Mass or Candlemas. The same day was consecrated in Scandinavia to Balder, son of Odin, or Woden, and candles and torches were lit up in the houses and fires made on the mountains. Odin is the same as Adon, Ad-On, The Lord Sun, or Adonis, and Jerome tells us that Adonis and Tam-muz were identical. In Mexico he was worshipped as Wodan or Votan, and they had also a god called Tamu, and a day named after Wodan exactly as we ourselves have.

X although Canon Robertson says the earliest reference of celebration in any Western country is in 360, when Julian the Apostate, before availing his apostacy, wrote to the Emperor Constantine the Great.

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decided in his favour and the 11th of June was consecrated to the saint, and to this present year, 1882, the Protestant(!) Church of England considers the above day sacred to Barnabas, because, forsooth, it was so declared by the Church, i.e., a Greek Emperor in the fifth century!

The Reformed Episcopal Churches in England as well as those of the United States and Canada have dropped all saints' days from their prayer books.

The church which instituted Trinity Sunday was Pope Gregory IV., on his ascending the papal chair in 828, and the church by which it is said to have been introduced in England was the haughty archbishop Thomas a Becket, about A. D. 1162; but according to Bingham it was not generally established in the R. C. Church before the beginning of the fifteenth century, or only a century before it was adopted by the English Church of the Reformation!

As the Arian controversy was past and forgotten, it might be asked if the Pope acted wisely in reviving it, by establishing a special feast, as if it was still a matter of doubt; and moreover as it was the blessed Trinity who declared every seventh day to be holy, was the Pope justified in declaring one of those days to be more sacred than the others to the same holy Trinity?

The Athanasian Creed is still read on this day. It was written when the principles of toleration were not understood, and when it was thought that false doctrine was to be extirpated by persecution and excluded by vehemence of denunciation, and is unintelligible to most people, because it was drawn up for the purpose of contradicting and excluding certain heretical opinions which were current in the fifth century.

The Americans most wisely left it out of their Prayer Book a century ago, in part because of its minute definitions, and still more because of its three damnatory clauses. In the Irish Prayer Book the rubric making it obligatory to be read on certain days has been omitted. In the Prayer Book of the English Revision Society, and in that of the Reformed Church of England, the obligatory rubric and the damnatory clauses have been excluded, and in the Prayer Books both of the Reformed Episcopal Church of the United States and of Canada the Athanasian Creed has been entirely omitted, and it is time that the Protestant part of the Church of England should follow the example of some of the above churches.

Three centuries ago the Puritans protested against saints' days, the cross in baptism, bowing in the creed, the surplice, etc., and many left the Church and became Nonconformists—as they were called—because they would not conform to our Charles II. Prayer Book.

In the Church we have still the two old parties—High and Low. And here I must be pardoned for adding that the Bishop of Toronto was in error in implying that the latter is a modern party term, for Dr. Short, Bishop of St. Asaph, says, "The declaration of open war between the High and Low Church parties may be considered to have taken place in 1566." In his first charge the Bishop of Toronto said, "There is a party term which we have heard too often of late. I utterly repudiate it as offensive. I regard it and its opposite as calculated to rouse bitterness and strife. While glorying in the name of Evangelical Churchman, in the true sense which I have attempted to define, I should resent it as opprobrious to be stigmatized a Low Churchman."

The latter term, however, appears to have been used in contradistinction to that part of the Church of Charles II., the head of whom, Archbishop Sheldon, a High Churchman, was as immoral a man as his Royal master.

Pepys, in his Diary, says in 1661, when complaining of the fearful depravity of the Court, "And the clergy so high, that all people that I meet do protest against their practice."

In 1698, according to Mountfield's "Puritans," the terms High and Low Churchmen seem to have been well understood. It is evident, therefore, that the term Low Churchman is a distinctive name only, not opprobrious, which has been in use for two centuries at least, and a name of which no one need be ashamed.

VERAX.

Toronto, June 23rd, 1882.

Original in the possession of the Rev. Dr. Short, Bishop of St. Asaph.
842

See History of the Church

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The Annunciation of the Virgin Mary was instituted in the seventh century, on a day sacred to Cybele. The Nativity of the Virgin Mary, A.D. 695. All Saints' Day in 607, in lieu of the festival to all the gods (of whom Tammuz was the chief), to whom a separate temple was dedicated in Rome. This was transformed into a church dedicated to All the Martyrs, and still bears its ancient and still appropriate Greek name—"To All the Gods"—Pantheon—for the Romish saints differ little from demi-gods, and how much do our Protestant Episcopal saints differ from them? This was originally celebrated in May, but was changed to Nov. 1, and "Martyrs" was changed to "Saints." Invention of the Cross, end of the eighth century.

Conversion of St. Paul, ninth century. Conception of the Virgin Mary, A.D. 1067. This is December 8, as being ~~nine months~~ before the Nativity of the Virgin Mary, or Sept. 8. St. Bernard ^{of Clairvaux} condemned this as novel, heterodox, and unauthorised. Lastly, the Visitation of the Blessed Virgin, which was not instituted until 1378, by Pope Urban VI., the pope with whom commenced the Great Schism. The cardinals were divided, two conclaves were held, and while the one elected Urban the other elected Clement. Each excommunicated the other, and which was the true pope and which the anti-pope is still undetermined.

Trinity Sunday. The observance of this day is said to have been established in England by Archbishop Becket, about A.D. 1162, ~~although the day was~~

[illegible]

Lent was fixed at thirty-six days about the year 130, not by the Apostles for they were all dead, but by the Roman Church, and the number was gradually raised to forty and appears to have been settled at that number by Pope Felix III, A.D., 487. Irenæus, who died about the year 202, mentions the number forty, but while he is generally believed to refer to the number of *hours* between our Lord's death and resurrection, there are some who think he meant as many *days*. This will probably always be a matter of dispute. Even when the number was settled by Pope Felix it was not generally accepted, and in Scotland the four additional days were not recognized until as late as the end of the eleventh century. There is no authority in the New Testament for Christians to fast, and the reference to fasting is an interpolation in no less than four places. The 21st verse of the 17th chapter of Matthew is an interpolation. In Mark ix, 29, the words "and fasting"; and I Cor. vii, 5, "fasting and" are interpolations, and in Acts x, 30.

(1869) Dean Alford translates it "I was until this hour keeping the ninth hour of prayer," omitting "was fasting." Dean Hook thinks Lent originated from regard to those words of our Redeemer, "the days will come when the bridegroom shall be taken from them and then shall they fast," but did not our Lord mean that His disciples would then feel like David when he said "my heart is withered and smitten like grass so that *I forget to eat my bread.*" He knew that they would mourn, and did not enjoin upon them to fast, but promised to send them the

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Good Friday. At the time of the Reformation, the observance of Good Friday was much neglected or suppressed altogether as papistical in the countries that adopted the protestant faith, and no wonder when we consider how many superstitions were connected with the day. Among other curious customs was that of Creeping to the Cross on Good Friday, given in Brande's Antiquities. The royal master was to lay a carpet for the "Kinge to creepe to the Crosse". The queen and her ladies were also to creepe to the crosse and kiss it. In the province of Connaught, in Ireland, it was a common practice with the lower order of Roman Catholics, to prevent their young from having anyristenance, even those at the breast, from twelve on the previous night to twelve on Friday night. During the reigns of Elizabeth and James

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(1869)

The first sum respect appears to have been paid to the day in England, but from the times of the civil wars this practice was given up, and, as is still the custom in Scotland and some other protestant countries, no difference was made between Good Friday and any other Friday in the year.

The restoration of the day to holy confidence in England was effected in the year 1777, by the Archbishop of Canterbury, the Hon. Frederick Cornwallis, though not without violent animadversions.

The newspapers were full of complaints, not only of the shutting up of the City shops, but also because many intimated the measure was calculated to carry us back to the superstitions and ceremonies of the R. C. Church. Notwithstanding which however the prelate carried his point that the day should be observed as a holy-day - a day of fasting and prayer.

Michaelmas, Sept. 29
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(1869)

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Good Friday

Comforter. As there is a special service for the first day of Lent this will be again referred to under Commination.

The Ember Days were not instituted until the year 813, and we still consider these the only proper seasons for ordaining ministers, because, forsooth, the Roman Church so ordered in the ninth century, and the Irish Church have retained these days, "In accordance (as they say in the Canons) with the ancient custom of the Church"—which means, the Roman Church of the Dark Ages. *see Ant. h. 189. for days &c*
Are we never to escape from her toils?

Rogation Days. These litanical, processional and fasting days were instituted in the year 460, by Mamercus, Bishop of Vienne in France, and were probably derived from the heathen feast of the Terminalia. Processions were abolished at the Reformation, and there are no prayers or litanies in the Prayer Book for this season, although the name remains in the Tables. Prayers for Rogation Sunday were, however, adopted at the Provincial Synod last year. The first step! Will the next be an order for the ante-Reformation Processions?

St. Michael and all Angels. The date of this festival is uncertain. It seems to have been instituted about A.D. 500, and ~~there can be but little doubt~~ *no doubt but* that it was originally a heathen feast, for it is an old custom in England to eat roast goose on Michaelmas Day, and although this is only first mentioned in 1471,* still it has probably been in existence as long as that of eating wild boar at Christ-

*In a charter of 10 Edw. iv, a tenant binds himself to furnish one goose fit for his lord's dinner on the feast of St. Michael the Archangel.

*I feel confident that
At Odom's Hosp. Novice, Lady is observed with great
regarding, yet her conduct is not perfect. The custom was
begin in 1249 & then continued till the Reformation*

was called Gallenbirsti (golden brist), and

mas, (now I believe almost confined to Windsor and Oxford) which undoubtedly dates from the time when the boar was sacrificed to Tammuz before being eaten. The boar was sacred to him and to Adonis. In Scandinavia he was also sacrificed on Christmas Eve to Frey or Freyr, the Sun god. The Old Saxons ^{likewise} sacrificed him ~~also~~ to the Sun. In Rome he was sacred to Saturn, and in Egypt, *once a year*, swine were sacrificed to Osiris.

As regards the goose, it was sacrificed in Egypt to Seb, the father of the Gods, who was called "the great cackler."* It was sacred also to Osiris and Isis, and in India to Brahma, and we all know that it was the geese sacred to Juno that saved the capitol.

On the Continent, the roasted goose is eaten on Martinmas, or as it is in our Calendar, Nov. 11th, "St. Martin, B. & C." It is barely possible that the two "goose feasts" have been confounded, but it is far more probable that there were two separate feasts on the 29th Sept. and 11th Nov., to two different gods, or to the same god in another aspect. On the Norway clogs, or old wooden almanacks, the 11th November is marked with a goose.

The Purification (Candle Mass) and Annunciation are Red Letter Days or first class festivals of our *Protestant* Church, and special collects, epistles and gospels are provided for them, and it was for this reason that when the

*One of the Egyptian Trinities was composed of Isis, Horns and Seb, and the Roman Trinity resembles it for in both cases the Queen of Heaven is placed first, the son second and the father last of all! Hislop shows that the worship of the Egyptian triad was transferred to Rome and the Roman Church adopted their monogram of the I. H. S.

Prayer Book was revised in Ireland they retained these two days, although they swept away nearly all the rest.

In all the revisions, from the American in 1789, the Romish Saints' Days have been expunged, but in all except the Reformed Episcopal Prayer Book they have retained the days of the Apostles, implying thereby that these, at least, are true anniversaries, while, on the contrary, all these days were gradually fixed in the calendar *without any ground whatever!* Peter and Paul were at first the only Apostles who had a special festival which can be traced back to the fourth century, and the day seems to have been previously sacred to Proserpine. Moresin says that in Scotland the people used to run about the mountains with lighted torches, like the Sicilian women in search of Proserpine. The rites of St. John Baptist's night were also formerly celebrated on this night in England and Ireland. Some other Apostles' days date from the fifth century, Simon and Jude probably about the eighth, Barnabas and Bartholomew eighth or ninth, Matthew ninth or tenth, while there was no special commemoration of James, son of Zebedee, until about A.D. 1256. Why then should these fictitious days be retained?

St. Mark's Day, vide Stanley, xiv. Ep. p. 214.

III. EASTER DAY (*on which the rest depend*).

This Feast sprang from the Feast of Pasch, which was undoubtedly of very early institution, but is nowhere claimed to be of Apostolic origin. Tertullian asks why,

in the face of St. Paul's language as to times and seasons, Pasch is celebrated, and why the periods from thence to Whit Sunday are spent as one long season of rejoicing, and Socrates, the ecclesiastical historian, who wrote in the fifth century, says of this feast, *on which the rest depend* (!!): "The Saviour and His Apostles have enjoined us by no law to keep this feast. . . . *The Apostles had no thought of appointing festival days*, but of promoting a life of blamelessness and piety. And it appears to me that this feast has been introduced into the Church from some old usage, just as many other customs have been established."

There were anciently

Achbarone

The Christian Pasch seems to have been amalgamated with the heathen feast of Astarte, and to have retained her name in England (Easter) and in Germany (Oster), for the heathen goddess called *Astarte* in the Bible was styled Ishtar in Nineveh, and Ostara, Eostre, or Eostur, in Old and Anglo-Saxon. She was also called the Syrian Venus, and to her we are indebted for the Easter Egg, for she was fabled to have been hatched out of an egg, and the British Druids wore an egg, probably made of crystal, set in gold around their necks. Ostrich eggs were anciently suspended in the Egyptian and Greek temples, and are still suspended in Mahomedan mosques. The Hindoos have a mystic egg, as well as the Japanese and the Chinese. It is also found on Mexican monuments, and it all springs from the one root, Babylon, "which hath made all the earth drunken," for all heathen mythology arose there from corrupted traditions of a primitive

A golden egg is carried upon the Divisideal monks or from pillar of Hounslow at Disin in Antiquary.

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There were anciently great disputes as to the particular time it was observed. It sometimes happened that the Church of one country kept it as much as a month or more sooner than other Churches by reason of their different reckonings, but at last the science of Alexandria gave the law to the Eastern Church, in general, and in 525, the Alexandrian calculation was adopted at Rome. *

Bitter controversies on this point were carried on by the ancient Irish Church and the one founded by Augustine, but the

* These two Churches were finally and completely united in the eleventh century.

Roman rule finally prevailed in England in about, in the latter Church, about A. D. 669. In Scotland they did not begin to adopt the Roman mode until A.D. 714.

In 652, it was kept twice in England in the same year, when Oswy, king of Northumbria, having ended his fasting, kept his Easter, while his queen (who was a daughter of the king of Kent, and had a Kentish priest) and her followers were still fasting and keeping Palm Sunday.

* In June A.D. 577, they celebrated Easter on the 14th of May.

According to our modern mode the 22nd March is the earliest, and the 25th April the latest Easter possible.

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revelation and was carried to all parts of the world at the Confusion of Tongues. The gathering of people in Babylonia at that time must have been far beyond our conception did we not know that they considered themselves numerous enough and powerful enough to scale the heavens.

Even the hot cross buns of Good Friday are Pagan, and were made and marked with the cross of Tammuz, and called "*boun*," ages before the Christian era. Then they were offered to Tammuz and eaten by the priests. Now we eat them ourselves. Two were discovered in Herculaneum. The wafer used in the Roman Mass is identical with the thin round cake called *Kollyris* which they formerly offered to Astarte. "The women . . . make cakes to the Queen of Heaven."—Jere. vii. 18.

The Christian Easter originally extended over fifteen days, of which Easter Sunday was the central point, and a special solemnity of Easter Eve was kindling the holy fire and from it all other fires were rekindled.* The Roman Church still re-light their candles at Easter, and the Greek Church to this day kindle the Holy Fire at Jerusalem at the same time.

When Astarte's season commenced is, I presume, now unknown, but it probably began or ended on the 1st of May, as on that day fires were lighted on the mountains

* It must be remembered that friction matches have only been invented about forty years, previous to which time fires were never put out at night, but covered with ashes and the embers were raked out and rekindled in the morning.

Astarte - vide J. of C. Ch. 11. 139.

throughout the British Isles. In Scotland they were called Beltane, generally translated Baal's fire, but I think it should be Beltis' fire, for Astarte, the wife of Baal or Bel (Lord) was called Baalath or Beltis (Lady). The English word "balefire" has probably the same origin. In Germany they had *Oster* fires.

We acknowledge Astarte's day to be our corner stone, *for on it the rest depend (!)* but is there any authority for it in the New Testament? Not a word! Everyone knows that the word Easter in Acts xii. 4, is a mistranslation. It refers there to the Jewish Passover. The Pagan Romans had a feast at this season to Flora, called the Floralia, and decked their temples with flowers as Romanists and Ritualists do still. When the priests of Jupiter brought flowers (oxen and garlands) to Paul and Barnabas, how did they receive them?

I repeat—the heathen had a fire-festival to Tammuz on the 25th of June which the Roman Church changed to St. John's fires. The Pagan Romans lighted fires and candles on the 2nd February to Juno februenta and the Roman Church continued it and called it Candelaria or Candle Mass, or the Purification. The heathen lighted fires and candles to Astarte in her season, and the Roman Church gave us also the holy fire and the paschal candle of which the old poet said,

Ajme

"This burneth night and day as sign of Christ that conquerde hell,
As if so be this foolish toye sufficeth this to tell."

And these three are still holy Protestant seasons, and all spring from the first Babylon where, Baruch tells us, they

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lighted candles to their gods *more than for themselves!* Compare the few candles in a modern dwelling (where not superseded by gas) and the blaze of light on a Roman Catholic altar.

And here, as I am using the word "altar," let me say that it is time that all sham altars should be removed from our churches, for so long as box-altars remain people will ignorantly use and become accustomed to the word altar. The Privy Council decided in 1876, that the Communion Table intended by the Canon, was *a table in the ordinary sense of the word, flat and moveable, at which, or around which* the communicants might be placed. The proper place for the Holy Table is in the body of the Church, as the Rubric states "in the body of the Church, or (*secondly*) in the chancel." The martyred Hooper and others inveighed against chancels "that separateth the congregation of Christ one from the other," because they served only for the exaltation of the priesthood, who as a superior caste desired a holy of holies, raised (like the dais in a palace) much higher than the rest of the Church, and where possible railed off also. Of late years many Evangelical Ministers in England have brought their tables into the body of the Church where they generally were until the Laudian period, and have placed them *table-wise* and not altar-wise. When the tables are left in the chancels they should, if there is room, be placed table-wise, or at least be removed from the wall and not raised on steps like Roman Catholic altars. When Laud became Dean of Gloucester, in 1617, his *first official act* was to place

the Lord's Table against the wall at the east end of the chancel, and the Bishop (Dr. Miles Smith) never entered the Cathedral afterwards! Laud was also the first to rail in the Table, and his example was followed by so many of his party that at last the House of Lords ordered that the Tables should be replaced and the rails taken away!

IV. TABLES AND RULES.

How many have ever taken the trouble to count the number of Feasts and Fasts? There are, including Sundays, no less than 81 Feast and 123 Fast days. Total 204 of the 365 days of the year to be devoted to feasting or fasting!!! There they are, and according to the Prayer Book we ought to observe them all! Many of them are the old Pagan days (for in their mystic ceremonies they fasted as well as feasted), which some of the Primitive Christians would not give up, as witness St. Paul—"Ye observe days, and months, and times, and years"—(Gal. iv. 10). How the Prayer Book improves upon the Bible! In the old Book we are told that one day of the seven is holy, but instead of 52 days in the year, the improved authority gives us, including sixteen Vigils, 204 days to be observed.

It may be and often is said that no one follows the Calendar, and that they are only there as a matter of form. Are they not rather *the seed* and how long will that seed be allowed to lie dormant?

The Rogation-Days were instituted by a French bishop

*The Niagara Synod Memorialized the
Prov. Synod in favor of*

THE BOOK OF COMMON PRAYER.

23

in the year 460, on account of some local troubles, and are first mentioned in England A.D. 747. At the Reformation prayers for this season were abolished, and there are none in the Prayer Book, but *the seed* remained in the Calendar, and only last year (1880,) at the Provincial Synod in Montreal, prayers for this French bishop's institution were adopted ~~nam. con.~~! Were St. Paul to appear again among us, would he not say, "I am afraid of you, lest I have bestowed upon you labour in vain?"

The Synod also adopted a Form for the Consecration of Churches, for none has ever been authorized in England by Convocation or Parliament, the majority having probably agreed with many of our best Churchmen in believing that God does not confer peculiar sanctity on mere material structures. The Forms generally used in England have never been sanctioned by the proper authority. The late Archbishop Whately never used a Consecration service. He attended formally to accept the building, and to complete the legal documents by which it was set apart for the service of Almighty God, but that was all. Hely Smith says: "A place is not necessarily hallowed ground because man says it shall be."* When the Almighty made the earth He said it was very good, but we think it must be made still better by consecration before we can be buried in it. There are no consecrated cemeteries on the ocean, however, and what then becomes of those who are buried at sea?

There is no Shekinah now, and therefore no Holy of Holies, although there are some who would have us con-

** It was left among the unfinished business.
But the Niagara Synod petitioned the Prov. Synod
to adopt such prayers*

See Shekinah
p. 36
24

When the Jews fell into idolatry the Glory-
cloud was withdrawn, and from that day
forward the "altar" had no connexion with
the true worship of Jehovah.

THE BOOK OF COMMON PRAYER.

sider the Chancel as such. Our churches do not resemble
the Temple, but rather the Synagogue.

The next move, I presume, will be to adopt a form of
"Deconsecration," but the Provincial Synod only meets
every third year, and, in the meanwhile, they must take
a lesson from the Bishop of Western New York, who,
when he lately *deconsecrated* a Church, probably borrowed
a service from the Church of Rome, for I do not believe
there is any such form in his own Church. And then,
when our Churches become too shabby or old-fashioned to
suit our refined tastes, we can *deconsecrate* them, and dedi-
cate new and more gorgeous ones to that God who dwell-
eth not in temples made with hands, and fill the windows
with paintings of lovely men and women (whom our chil-
dren, if not we ourselves, soon learn to look upon with a
feeling akin ^{at least} to reverence), and cover the walls with gold
and colours, to that God who is not worshipped with
men's hands, for St. Paul is all but obsolete now and we
are wiser in our generation. Our Reformers condemned
paintings on walls *and windows*, but who regards them
or their Homily on the Peril of Idolatry and Superfluous
Decking of Churches, in these æsthetic days? They un-
doubtedly thought that man's excessive ornamentation of
God's House was a disfigurement instead of a beauty; and
of our public worship Bishop Horsley wisely remarked
that "it should be simple without meanness, dignified
without pageantry."

The Synod also, while apparently professing to follow
the Law of Moses, but, of course, in reality following Ro-

p. 23.
4

As *Ru Rosh* says "As to the Commandment concerning, which
admonishes that there is certain locality, whether temple or tabernacle,
where "God shall choose to place His Name," - in other words, manifest
His presence - what has this to do with the Christian dispensation during
which our great High Priest is in heaven and not here?"

See Canon Person's Rome p. 156
for Rites & Ceremonies.

Arthur
or
Mrs. J. B.
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man Catholic tradition, decided to present a Memorial to the Executive against the Deceased Wife's Sister Bill. The Law only forbade marrying the sister during the wife's lifetime—"Neither shalt thou take a wife to her sister to vex her . . . in her lifetime." (Lev. xviii. 18.) Can anything be plainer—in her lifetime—to vex her? She cannot be vexed when she is in her coffin.

V. MORNING AND EVENING PRAYER.

1. Priest. In the Revision under Charles II. "priest" ^{here, as in the American Prayer Book, "deacon"} was substituted for "pastor," and "deacon" for "minister." Should not this be re-revised? Minister alone is sufficient. *Am. PB*
2. The Absolution. The Rubric in the Revised Prayer Book is "The Absolution or *Declaration concerning* the Remission." It has been proposed to change our Rubric to "A Declaration that God pardoneth penitent sinners, to be read by the Minister."
3. Venite. The four last verses have a special reference to the Jews, and do not apply to us. They are omitted in the American Prayer Book, and two other verses are substituted.
4. Te Deum. In the American Prayer Book our Lord is not called "honourable," but "adorable," and another verse reads, "Thou didst humble Thyself to be born of a Virgin."

5. Benedicite. Why should we invoke "Spirits and Souls," and pray to three dead men? The Druids, it is true, believed that the souls of the dead were as angels guardians of the living; but is that Christian doctrine? One might almost think so when hearing a whole congregation in the so-called "Hymn to the Angels," beseeching the angels to "Sing us sweet fragments of the songs above." I am wrong, however, in using the word "whole," for there must be some in every congregation who sing *with understanding*, and who do not, therefore, join in such hymns. This canticle, which is taken from the uncancritical Apocrypha, is omitted in the Revised Prayer Book of the Prayer Book Revision Society, of which Lord Ebury is president, and also in the Reformed Episcopal, and no wonder, for as an invocation to inanimate things it is unsuited to congregational worship, for if not sung with understanding, it had better not be sung at all.
6. Benedictus. The American Church only retained the first four verses. Zacharias foretold what would be his son's destiny, and we cannot *read* the account too often. The child grew up, performed his work, and died, and why should we sing to that child, as if his work was unperformed, when that child died, a man grown, 1,800 years ago? The "Magnificat" was also expunged from the American Prayer Book.

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The Apostles Creed was used in the earliest days of the Church originally the descent into hell the communion of saints & the life everlasting were not included. At the period of the Reformation all the Reformed Churches retained this Creed. It called not because framed by them, but because it contains the THE BOOK OF COMMON PRAYER. 27 *sum of their doctrine.*

7. The Creed. In the Reformed Episcopal Prayer Book the words "He descended into hell" are omitted, although in the Rubric permission is given to any Churches to insert those words, or, as in the American Prayer Book, "He went into the place of departed spirits."

8. A Prayer for the Clergy and People. It is said the word "curates" was used for fear we might be supposed to be praying for the clergy of other denominations! In the American Prayer Book this is "Bishops and other clergy."

9. The Athanasian Creed. ^{it} The Americans left ^{in part because of} this out ^{its minute definitions and still more} of their Prayer Book ninety years ago. ^{because of its} In the ^{damning} Irish Prayer Book, ^{clarity.} as well as in the Revised Prayer Book, the Rubric and three objectionable sentences are omitted, besides which the public use of it in Ireland has been discontinued. It is entirely omitted in the Reformed Episcopal Prayer Book.

From sudden death. In Charles II's time the Puritans desired this should be VI. THE LITANY, altered to "From dying suddenly and unprepared".

1. From fornication and all other *deadly* sins. If there are *deadly* sins, there must be also *venial* sins! In all time of our *wealth*. In the American Prayer Book, instead of wealth, it is "prosperity." Why should we pray *especially* for the Nobility?

VII. A PRAYER FOR THE HIGH COURT OF PARLIAMENT.

The Sovereign is styled "most religious." This was a revision of the time of Charles II. Was it not mockery

This creed, called after Athanasius, was probably compiled about the 4th century. It was recited in France in the time of Charlemagne (died 814) and in England about the year 900.

The Creed. This creed called the Nicene was chiefly composed by the orthodox Father, of the Council of Nice, A.D. 325, to define the Chr faith in opposition to the heresy of Arius. It then ended with "I believe in the H. G." The remainder was added afterwards.

28

THE BOOK OF COMMON PRAYER.

to pray for him and George IV. as "most religious?" George III.'s own Prayer Book is still preserved. With his own hand he erased these words, and inserted "a most miserable sinner."

VIII. THE COMMUNION.

1 *The Creed*

2. Offertory Sentences. Omit those from the Apocrypha.

3. Prayer for Christ's Church militant. The Rubric orders that if there are "no alms" nor "oblations" those words shall be left out unsaid. Some of the Ritualistic Dissenters make use of this to endeavour to educate the people up to their ideas of a sacrifice by leaving out only "alms" and retaining "oblations," thus leading the unlearned and ignorant to suppose that the bread and wine are oblations or sacrifices. In the Revised Prayer Book the words are "alms and contributions," and in the Reformed Episcopal Prayer Book "alms" alone, "oblations" being expunged." The word "oblations" in this prayer applied originally to the offerings on four specified Holy-Days, which were intended as a supply for the necessities of the minister, as an increase of his stipend, while the "alms" were always devoted to the poor. ✕

*✕ from
Clerical
Reminiscences
by Senex.*

4. When the Minister giveth warning—For "mystery" read "ordinance" or "supper." In the Revised Prayer Book it is "ordinance," and in the Reformed Episcopal Prayer Book "supper." There is no

"mystery" in the bread and wine except to those who ignorantly believe that it is changed to flesh and blood. In Doddridge's beautiful hymn, the words "Rich banquet," etc., are changed in the English book called the Bishop of London's Hymn Book to "Memorial of His flesh and blood." For "damnation" read "condemnation." Omit "the benefit of absolution together with."

5. Dearly beloved in the Lord. Omit "we provoke Him to plague us," etc., and alter the words "damnation" and "mystery."
6. Rubric for the Absolution. Change to "Then shall the Minister stand up and say." And change the "you" in the Prayer to "us" and the "your" into "our."
7. We do not presume. Alter as follows:—"Grant us so spiritually to eat and so spiritually to drink"
8. In the Consecration Prayer Rubric, omit "of Consecration," and omit the five marginal rubrics. Our Saviour did not bless the bread and wine. He gave thanks. In the Second Book of Edward there was no provision for placing the hand on the paten and chalice. This was added during the time of Charles II., who died a Roman Catholic. In the Revised Prayer Book it is *not* called a Prayer of Consecration and the marginal Rubrics are omitted.
9. The next. Restore the Rubric as it was in the Book

of 1552. "Then shall the Minister first receive and then proceed to deliver the same to the other Ministers (that they may help the chief Minister) and after that, etc.," the clause in brackets showing that no exaltation of the clergy was intended; and that it is necessary to restore this clause is evident, as in some Churches they already administer the Communion to the choir before the congregation, because the surpliced choir are considered *assistants of the priesthood*, and therefore a superior caste to the laity.

The Ritualistic policy from the beginning was to do everything by degrees, and one of their first moves was in building new or restoring old churches to do away with the organ loft and bring the choir into the chancel, and many Evangelicals unwittingly followed their example. The next, when the people were sufficiently educated was to weed out the women, leaving only men and boys. The male choir were then robed in surplices when they became at once *assistants to the priesthood*. It must be remembered that the great aim of Ritualism is the *Elevation of the Priesthood*!

They also turned the Reading-Pew sideways as was first done in the Laudian period. The Priest party then pretended that when the Minister was praying he was speaking to God, and should therefore turn and face Him, and in reading and preaching he was addressing the people, and should therefore then turn and face them. As if God was not equally present everywhere!

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They say that baptism is the gate of admission into the privileges and covenants of the Redeemer's kingdom.

They also re-introduced the Lecterns which were unnecessary when the desk was in its proper position, for what reason is there in moving from one place to another to conduct different parts of our Protestant service ?

They also removed the Font from its proper place near the pulpit, to the door, *where the Pedestal's place is become*

10 9. If the consecrated bread and wine. Omit this.

11 10. Second Prayer after the Lord's Prayer. Alter the word "mystery," as in No. 3.

12 In 1552, the last Rubric about the bread and wine was simply as follows : " If any of the bread and wine remain the curate shall have it for his own use."

IX. BAPTISM.

We have not space to enter into the error of Baptismal Regeneration, but refer to the Revised Prayer Book, adding however, that the cross of Tammuz used in baptism was derived from the heathen, for Tertullian tells us the mystic T or + (*tau*), the initial of Tammuz, was marked in a kind of baptismal ceremony on the foreheads of those who were initiated into the mysteries. Ninety years ago the American Church added a rubric permitting this to be omitted if desired. The Reformed Episcopal Church (1874) says the sign is not to be made except when desired ; but in the Revised Prayer Book (1874) all reference to the sign is expunged.

Strange to say, however, it is retained in the Irish Prayer Book, although it has therein been deemed necessary not only to print an apologetical note, but also the whole of

** and the pagan Scandinavians marked their children's foreheads with the sign of the fylfot cross, or Thor's hammer.*

*In the Convocation, 1563, a petition was presented
to the Court House that baptism should be performed
without signing the cross &c. and was rejected by
one vote!*

32 THE BOOK OF COMMON PRAYER.
59 to 58. *Beckie. (x Lamb. Ediz.)*

the English 30th Canon of the year 1603, the false logic of which is unparalleled. In this Canon we read "The honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles' times (*for aught that is known to the contrary*) of the Sign of the Cross" etc.

Although they thus defend the use of the *sign* they have dropped from the Calendar the Invention of the Cross (May 3), and Holy Cross Day (Sep. 14). Their 36th Canon is as follows:—"There shall not be any cross on the Communion Table, or on the covering thereof nor shall a cross be erected or depicted on the wall or other structure behind the Communion Table,"* and the 39th Canon forbids carrying any cross in processions. The 5th Canon is "No minister or other person during the time of Divine service shall make the sign of the cross *save where prescribed in the Rubric*," i. e., in the Baptismal Service. Is this consistent, and why should the innocent babes alone be branded with the sign of the accursed tree when it is prohibited everywhere else?

We must also pass over the errors of the Catechism and Confirmation Service. The Marriage Service in the American Prayer Book is far preferable to ours. In the Visitation of the Sick, the absolution should be expunged. In the Burial of the Dead, instead of "in sure and certain hope," &c., the Revised Prayer Book has, "in a firm belief of the resurrection of the dead at the last day, in which those who die in the Lord shall rise to eternal

* It would have been well if they had also prohibited the construction of cruciform churches, where neither those in the transepts or at the end of the long nave can hear what is said or see what is done in the chancel.

life through our Lord Jesus Christ," and in the Collect the words "as our hope this our brother doth," are expunged.

X.—COMMINATION

When we hear that there was a *godly discipline* in the Primitive Church, *which it is much to be wished should be restored again*, how many of the laity are there who know that the "godly discipline" consisted in bringing penitents into the church clothed in sackcloth with naked feet, when the Bishop and clergy threw ashes upon them and turned them out of the church doors, which open penance was the way sinners were punished in this world, *that their souls might be saved in the day of the Lord?*

Is this the means whereby we hope to escape the wrath to come, and do we really desire to see this rite restored, as the ministers say we do, for they read the declaration to us; and what can then be the thoughts of those readers who are opposed to Revision, for it is hard to conceive that any one can believe in the efficacy of this ancient ceremony, although there are undoubtedly many who would gladly see such power again in the hands of the Priesthood.

In the Irish Prayer Book they have retained this service, omitting only "until the said discipline may be restored again, which is much to be wished," but still with us call this "bodily exercise" a "godly discipline," and this book was published as late as 1878, "by authority of

the General Synod of the Church of Ireland." But the Irish Prayer Book needs to be revised again, for they have retained the word "Priest" everywhere, except only in the Canons, where the words used are, Pastors, Ministers, Presbyters, Vicars and Curates. This, however, is mere trifling, for while the word "Priest" will be before the eyes of every one, whenever they turn to their prayers, the Canons, on the contrary, like our Articles, may be read by the few occasionally, but by the many may probably never be read at all. They have also retained the words "benefit of absolution" in the Communion Service, and the changes in the Baptismal Service are unimportant. They have not discarded the word "regeneration" nor the Rubric, showing that unbaptized children are doomed to perdition, thus proving that the Irish Church still believe in *salvation by baptism*.

The Communion Service for the first day of Lent is expunged in the American Prayer Book, the Revised Prayer Book and the Reformed Episcopal Prayer Book, and it was a most sensible omission, for Lent itself is a *purely Romish institution*, and had the Reformation in England been perfect would never have been retained.

The Lenten fast of the Primitive Church probably commenced with Good Friday, which has been observed from very early times, and probably from the first age of Christianity. It is not mentioned in the New Testament, but it was already observed in Tertullian's time. The early Christians only fasted from the afternoon of the Friday of the Crucifixion until the morning of the Sunday of

the Resurrection, being about forty hours ; and their manner of fasting was to abstain from all food until the ninth hour, or 3 p. m. (the hour when our Lord gave up the ghost), when they took supper, and then it was indifferent whether it was flesh or any other kind of food, provided it was used with sobriety and moderation. According to the Apostolical constitutions (written in the 5th or 6th centuries) those who could endure it fasted until Easter morning, and in 633 a Council severely condemned those who ended their fast on Good Friday, at 3 p. m., and ordered all who could to abstain until the services of the day were concluded. By degrees, considerable changes were made, until in the year 130, according to some editions of Eusebius, the Lenten fast was fixed by a *Pope* at a tithe of the year, or thirty-six days. It gradually increased to forty days, and was settled at that number by another *Pope* in 487. He was not infallible, however, and the four additional days were not recognised in Scotland until as late as the end of the eleventh century, and less than five centuries later the Scotch Church got rid of Lent entirely at the Reformation.

Mosheim (who died in 1755) says that in the third century fasting "began to be held in more esteem than it had formerly been ; a high degree of sanctity was attributed to this practice, and it was even looked upon as of indispensable necessity, from a notion that the demons directed their stratagems principally against those who pampered themselves with delicious fare ; and were less troublesome to the lean and hungry who lived under the severities of

a rigorous abstinence ;" and in the following century he adds, it was considered as " the most effectual and powerful means of repelling the force, and disconcerting the stratagems of evil spirits, and of appeasing the anger of an offended Deity."

Cassianus, a disciple of Chrysostom, *writing in the fifth century*, and contrasting the Primitive Church with the Church of his day, said, " It ought to be known that the observance of the forty days had no existence, *so long as the perfection of that Primitive Church remained inviolate.*"

The Jewish religion was a religion of ceremony. Ours is not, and our Saviour never commanded us to fast. When He said, " When ye fast," He was upbraiding the Jews for not keeping their fasts, which they were commanded to do by the law, and He then taught very plainly that He did not approve of ceremonial fasting, and when He said that His disciples would fast when He was taken away from them, did He mean that they would keep a ceremonial fast, or that they would be so overcome with sorrow that they would not care to eat ?

It is true He Himself fasted forty days and forty nights, but it was while He was in the wilderness tempted of Satan, and may it not therefore have been part of the temptation ? It was only when He was weakened by that fast, and therefore as Satan may have been supposed to have thought unable to resist any longer, that the tempter offered him all that He could desire.

That fast is often called miraculous, but our blessed

Lord came to suffer in every way as a man, and not to be relieved by a miracle. Besides this, are we to understand that He eat nothing during the whole period, as many seem to believe, or during the whole *fasting part of that period*? It was not *starvation*, but *fasting*, the word used by St. Matthew, and what is fasting?

That of the early Christians I have just shown, but Hislop tells us the pagans had a fast of forty days. He does not describe its character, but it probably resembled that of the Mohammedans, which ~~I have witnessed, and is known to be~~ very severe. During their month of Ramazan the Turks abstain not only from eating but also from drinking and smoking from daybreak until sunset, and as their months are lunar, Ramazan falls in different seasons of the year, so that while in winter the day is only about twelve hours long, in summer it is about sixteen. In warm weather this fast is very severe, the abstinence from drinking being most painfully felt, and it is fatal to numerous persons in a weak state of health. Invalids, travellers, and soldiers in time of war, are not obliged to keep this fast.

Let those members of our Church who, while they pretend to disapprove entirely of the Roman Catholic method of fasting, still think it meritorious to give up a few cigars or glasses of beer, or cakes and sugar, compare their "bodily exercise" with that of the Turks who cannot even moisten their lips with a drop of cold water for sixteen hours of a hot summer day—and this for a whole month—for if Heaven is to be gained by fasting, the followers of the false prophet will be there before them!

Smoking excepted, fasting in the Christian Church in the fifth century seems to have resembled that of the Turks, as we learn from the decree of the Council of Chalcedon, A.D. 451, that fasting is a withholding of meat, *drink* and all natural food from the body for the determined time of fasting.

Dunster We all know what the Romish fast is, but the Greek fast is much more strict. The French author, Edmond About, *see* gives a very good account of it. He passed two Lents in *N. 41* Greece, one in the city and one in the country. I myself read his work there, on my second visit to that country, soon after it was published, and believe it to be a faithful picture. He says, "I know of nothing more fit for irritating the disposition than the Greek Lent. They not only deprive themselves of meat, but they interdict themselves the use of butter, eggs, sugar, and often of fish. They only eat bread, caviar, and herbs seasoned with oil. Indeed, Lent sets the mind of all on fire, and makes all the political and religious passions to effervesce."

"It will be believed that, if the Greeks restrict themselves to such a severe diet, it is not for the pleasure only of eating mouldy olives; it is especially to gain heaven. But the odds are, that Lent sends more people down below than to heaven; so much does it make them commit sins of envy. I have never seen a Greek eating olives without hearing him say, 'Won't I just eat meat on Easter Day!'"

"During the holy week . . . Our host, the *anagnostis* in the Island of Ægina, used to repeat to me every

on reader,

day, at his meals, ' You shall see how I will drink wine on the day of *the brilliant* ! how I will dance ! how I will get drunk ! how I will fall flat as a pig, with my face on the ground ! ' This man was naturally sober, and without the fast he perhaps would never have got drunk at all."

" It is with these pious thoughts that the people and the clergy abridge the length of the fast. They think they do enough for their salvation in interdicting themselves forbidden meats ; and they imagine that the *submission of the stomach* dispenses them from that of the heart."

It is the same in Russia where they have a proverb, " Heaven can only be reduced by famine." There are some, of course, who keep the fasts strictly, but another French author, Lacroix, says, " As to the rich, *they buy the right* of living during the fast the same as they do the rest of the year. When they are obliged to conform to the rules of the Church, they fast by eating the most delicate fish, vegetables raised in hot-houses, and nourishing fruits ripened by the heat of stoves."

Before Easter every one must confess and receive absolution, and the following is one way that it is done. Prof. Morley, of University College, London, in his " Sketches of Russian Life", says, of a servant who asked leave to go to Church, and was told that he could not be spared, " But I must go ; this is the last day of confessing. I will be back in a few minutes." " How can you manage to confess all your year's sins in a few minutes ? " " Your honour, if I only had five kopecks the priest would keep me a long time ; but I have a rouble, and that will get me

through in five minutes ; I know how to do." " Off the fellow went and returned in less than half an hour with all his spiritual accounts squared."

The English custom, since the Reformation, of eating fish on the old Romish fast days arose from *political reasons* only. As the people were no longer obliged to eat fish on certain days the demand fell off, and for fear that the fishery, the principal nursery for the navy, should fall into decay, by a Statute of 5 Elizabeth, 5, none were allowed to eat meat on Wednesdays, Fridays and Saturdays, without a license, but by the same Act it was declared to be a mere political law, for the increase of cattle, and for the encouragement of fishermen and mariners, and not for any superstition to be maintained in the choice of meats.

It was the opinion of that early Ritualist, the learned Durandus, that the first observation of Lent began from a superstitious, unwarrantable, and indeed profane conceit of imitating our Saviour's abstinence ; but Hislop shows that the forty days was directly borrowed from Babylon, being part of the annual festival of Tammuz, which was celebrated by alternate weeping and rejoicing ; and that this was one of the cases where Rome, to conciliate the Pagans to nominal Christianity, pursuing its usual policy, contrived to amalgamate its own anniversary with that of the Pagans.

Our doctrine is a strange one, that we must fast during a certain forty days and then put on our new dresses at Easter and commence a fresh score for eleven months, to be wiped off again at the next Lent—but what if the Angel of death come in the meanwhile ?

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equal to about 40 lb. of meat, and 2 lb. of fish, and a chest and
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The old proverb is

"At Easter let your clothes be new
Or else be sure you will it rue."

and it is a sorrowful fact that with many churchmen this may almost be called a settled belief; but, as *The Rock* said lately, "Is there any season in which a true Christian may safely entertain other than *penitential* thoughts? 'What man is he that liveth and sinneth not?' And if our love of worldliness and dissipation revive at Easter tide, what the better shall we be for our enforced penitence during Lent?"

St. Paul never commanded us to fast. What he did say, however, was, "IN EVERYTHING, by prayer and supplication with thanksgiving let your requests be made known unto God."

Fasting, as a religious exercise, is referred to three times only in the Psalms, but holy rejoicing more than forty times. St. James admonishes those who are in affliction, but does not tell them to fast. "Is any among you afflicted? let him pray. Is any among you merry? let him sing psalms;" and St. Paul says, "Rejoice in the Lord always; and again I say, rejoice."

Lent is not a Scriptural season, but a Church season, a Roman Church season, derived not from Holy Scripture, but from the Roman Church, and *Dunstan, Archbishop*.

Our Articles say that whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.

It cannot be proved by Holy Scripture that Christians

Contributing (died A.D. 988) in his Penitential Canons allowed one day's fast to be met by the penitent singing the Psalter ten times, and Peter Northwick, or bowing down to the ground, with Peter Northwick, sixty times, whilst a whole year's fast might be compensated by his praying thirty shillings, and so on in proportion. (Hill, English Monachism)

in the book of Common Prayer, the old proverb is, "At Easter let your clothes be new, or else be sure you will it rue." This is a settled belief, but as The Rock said lately, "Is there any season in which a true Christian may safely entertain other than penitential thoughts? 'What man is he that liveth and sinneth not?' And if our love of worldliness and dissipation revive at Easter tide, what the better shall we be for our enforced penitence during Lent?" St. Paul never commanded us to fast. What he did say, however, was, "IN EVERYTHING, by prayer and supplication with thanksgiving let your requests be made known unto God." Fasting, as a religious exercise, is referred to three times only in the Psalms, but holy rejoicing more than forty times. St. James admonishes those who are in affliction, but does not tell them to fast. "Is any among you afflicted? let him pray. Is any among you merry? let him sing psalms;" and St. Paul says, "Rejoice in the Lord always; and again I say, rejoice." Lent is not a Scriptural season, but a Church season, a Roman Church season, derived not from Holy Scripture, but from the Roman Church, and Dunstan, Archbishop. Our Articles say that whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. It cannot be proved by Holy Scripture that Christians

equal to about twenty dollars

must keep Lent! When our time for Revision comes—and come it must—what shall we give up? The Articles or Lent? Or shall we strike the above clause out of the Articles?

Too long have we been in Romish leading-strings, and too long have we viewed everything through Romish spectacles. Look, for instance, at Smith and Cheetham's Dictionary of Christian Antiquities. Is it not a perfect Romish hagiology? Under Alexander, are recorded twenty different martyrs or bishops, some of whom are probably fabulous; under Marcellus, thirty-five; Mark, thirty-eight, with only one of whom we have anything to do; but under Maximus appear no less than sixty-two, and the days when each are commemorated. Can any of his readers name a fabulous Roman Saint, who is not recorded? What have Protestants to do with them? Are they Christian antiquities?

The author is careful to tell us when these saints are to be commemorated, and what is the proper office and antiphon, but no more, except in a few cases. For example, one of the Alexanders was the bishop who excommunicated Arius, and who died in 325, but this is not mentioned, nor is any *year* date given, but only the month and day when his memory is to be honoured by a solemn celebration. They are mentioned thus:—"Commemorated July 30, (*Martyrologium Rom. Vet., Bedae, Adonis*). Proper office in Gregorian *Sacramentary*, p. 116; and Antiphon in the *Lib. Antiphon*, p. 704." Another reads: "Martyr commemorated July 8 (Wand.; Basil, *Menol.* Dux Alexan-

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driæ, magnus martyr in city of Aelia); in Palestine (Usuard, *Mart.*; *Vet. Rom. Mart.*; *Bed. Mart.*; *Mart. Rom.*); *Cal. Byzant.* 'Glorious and holy martyr'; Daniel (*Cod. Liturg.* iv. 262), 'great martyr' at Cæsarea; *Hieron. Mart.*" Is not this pretty rubbish to offer to Protestants? And this is considered one of our standard works! Bacchus and Rusticus are there, but we are not told who they are. Hislop (of whom the Dictionary speaks slightly as a theorizer), in his "Two Babylons," shows clearly that Bacchus was none other than Tammuz or Bacchus (the Lamented, from the Phœnician *bakhah*, to weep or lament. "And, behold, there sat the woman weeping for Tammuz."—Ezekiel viii. 14) and proves also who Rusticus was. Dionysius, the St. Denys of France (Oct. 9), is also mentioned, and he is, in our Calendar. His Romish history is as fabulous as that of St. George, who was, probably, the same as the Egyptian Horus, the Indian Chrisna, and the Mexican Teotl, all of whom are represented as crushing a serpent or dragon. The Scandinavian Thor also bruised the serpent's head. So, also, Apollo and Python, Siegfried and the dragon, Beowulf and Grendel, and similar myths were prevalent almost everywhere. Are not they all perverted histories of the serpent of Paradise?

The Dictionary does not give the history of Dionysius, neither does it show that the Romish Church made two saints out of one heathen god, for Dionysius, *Dayan-nisi*, judge or ruler of men, is only the Greek or rather Assyrian title of Bacchus.

del
 * *Mikha and Ahurman (a dragon), Indra and Ahi (a serpent), Merodach or Bel (Merodach) and the dragon Tiamat, del the dragon*
 * *Dietrich of Bern and the Lindworm, Perceus (Mithras) Michael the Dragon*

Every conceivable form of the Romish image of the Cross is given, but, does he dare to tell us that it is the pagan initial and symbol of Tammuz, adopted as the Cross, by the Romish Church, to draw the heathen into the Church by leading them to think there was but little difference between the two religions? In so doing, however, they broke the Second Commandment by adopting an image, as if the doctrine alone was insufficient but must be represented by an idol. Does he even mention the name of Tammuz, although he is referred to in Ezekiel? The *Chi rho* monogram (X P; in English Chr.) is also pre-Christian. This could not be entirely overlooked, nor Liddell and Scott's statement that it stood for Chronos! Chronos was the Greek name of Saturn, who was only another aspect of Tammuz. Under "Money," Smith gives some examples of the pre-Christian T and X P, without, however, connecting them with Tammuz; neither are we told that, in Egypt, the *Chi rho* was the monogram of Osiris, as the Sun was called at Abydos, and was also a sign of Jupiter Ammon who, as well as Chronos was also the Sun. Sanchoniathon says, the Phœnicians supposed the Sun to be the only God, calling him Beelsamin, which name among them signifies Lord of Heaven, but among the Greeks, Zeus or Jupiter.

At the dispersion they all carried away with them faint reminiscences of one only God, as well as of a Trinity,*

* And the triangle (single or double) is found in the ruined temples of Nineveh, Egypt and Mexico. It was the symbol of Bacchus, and in Egypt the black bull Apis had a white triangle on his forehead. It is the symbol of the Hindu god Siva, and also of Vishnu; and in Nepal is the symbol of

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and although they multiplied their gods as the Romish Church afterwards multiplied her saints, still their wise men held that they were originally all one. In fact it is expressly so declared in the Orphic hymns.

But Heathen Mythology is all mystery—confusion worse confounded. In Egypt Osiris is not only the husband of Isis, but also her father, brother and son; and, moreover, he is the son of Horus, his own child, by Isis †

We read in our Classical Dictionaries that Bacchus, Adonis, Silenus, Priapus and the Satyrs were all men, and Vesta, Rhea, Ceres, Proserpine and Themis were women; but Porphyry tells us they were all one and the same.

Bhava, the Sun god. The Jews, who, since the fall of Babylon, have rejected idolatrous worship, have, however, still a superstitious regard for it; and Christians forgetting the Second Commandment and the words of Isaiah "To whom then will ye liken God? or, what likeness will ye compare unto Him?" place it in their churches, especially in Christmas decorations.

† The same as Easter. She was the Egyptian Queen of Heaven, and the Lotus, or water lily, was sacred to her. In Pagan Rome the lily was sacred to Queen Juno; with the Roman Catholics it is sacred to their Queen of Heaven; and yet, in Protestant Churches we find it in carvings, in ground-glass windows, in carpets, in Sunday-school banners, and the like. Some may say ours is the Lily of France, but the case is not improved thereby, for it was probably adopted as the Arms of France, to show that France was placed under the protection of the Virgin; and this appears still more likely when we remember that the supporters were two angels. There are some who think the lilies were adopted as a pun upon the King's name, *loys* in Romance signifying both Louis and lily. Perhaps both reasons were taken into consideration. We had a Sunday-school celebration here, not long since, and when I saw Protestant children carrying lily banners through the public streets, I felt confident that we were confirming Roman Catholics in their faith by leading them to believe that we also consider the Virgin as our patron Saint. Is the Second Commandment obsolete, or is it not clear enough? All likenesses of any kind whatever, whether of objects animate or inanimate FOR THE USE OF RELIGION are idols! I say inanimate, for rude stones have often been worshipped, and to this day the Mahomedans kiss the black stone of the Kaaba. Read Deut. iv. Five times in that one chapter does Moses warn us against similitudes!

*Amitabha, the greatest of the Chinese Buddhas, is represented sitting enthroned on a lotus, and one of the most frequent cries of the Buddhists is, Om! Manipadme! Him, Glory to the Lotus-
sacred, Him! (Hardwick, Christ the Master)*

Arnobius says that in praying the heathen often said "Oh Baal, whether thou be a god or goddess, hear us," and in the Orphic Hymns they sang to the universal Zeus, "Zeus is the male, Zeus is the immortal female."

They prayed to Baal Jupiter (Jupiter Belus), to Baal Apollo (Apollo Belenus), to Baal of Tyre (Baal Tsur), to Baal of Tarsus (Baal Tars) and innumerable others, for Bacchus was called the *many named*. As for Astarte, the consort of Tammuz and Queen of Heaven, who was the same as the great Diana of the Ephesians, she was called Myrionyma, the goddess with ten thousand names, and have not we her prototype still?

In the Roman Church they have Our Lady of Loretto, Our Lady of Mount Olivet, Our Lady of the Passion, Our Lady of the Annunciation, and for the rest their name is Legion. A few years ago the favourite was Our Lady of the Immaculate Conception, but at present I believe that Our Lady of Lourdes is still the fashionable Queen of Heaven, although nearly eclipsed a few months since by the Irish Lady who seems to have subsided since the late troubles in that unfortunate isle.

And what have we? It must not be forgotten that the *second time* the blessed Virgin's name is mentioned in our Prayer Book she is called "Our Lady." Such is *therefore* her proper designation *according to the Prayer Book*.

We have then:—

Our Lady of the Annunciation (or Cybele). March 25.

Our Lady of the Purification (or Juno). Feb. 2.

Our Lady of the Visitation. July 2.

Our Lady of the Nativity. Sept. 8.

Our Lady of the Conception. Dec. 8.

In the Revised Prayer Book they have retained the Annunciation and the Purification (which they call The Presentation of Christ in the Temple, having dropped the rest of the title), although *what can be proved* is that the first was instituted in the seventh century on a day observed in Pagan Rome in honour of Cybele, the Great Mother of the Gods, and the other was instituted about A. D. 526 (some say A. D. 540), in lieu of the feast of Juno,—and *what can never be proved* is when our Lord was presented in the Temple, and when the angel Gabriel made the announcement to the blessed Virgin.

As it may appear strange to hear of Pagan Rome at so late a period I must add here that about A. D. 400, there were temples in Rome to Jupiter, Saturn, Cybele and several others, and many of the old religious ceremonies and festivals continued to be observed. One century later (A.D. 500) an edict was passed condemning to death those found sacrificing according to the pagan rites, but a certain toleration was practised at Rome where the religion was long cherished.

At Rouen, in France, there were temples to Jupiter, Apollo and Mercury still in use in the seventh century and in 689 a statue of Diana was worshipped at the court of Dagobert II. Even as late as 794 Charlemagne found it necessary to publish an edict ordering sacred groves and trees to be cut down—but we still place them in our churches at Christmas!

x 06. 719.

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 We are told in Smith's Dict^{ionary} that praying towards the East was adopted from its commencement "in accordance with the very wise rule which accepted all that was good and pure in the religious system it came to supplant." If praying thus was "good and pure" Ezekiel must have been mistaken when he tells us it was pointed out to him as an abomination. Whom then must we believe—the Spirit who spoke to Ezekiel, or Messrs. Smith and Cheetham? It was worshipping the Sun in the East, and in another part of the work (which is not free from contradictions) Dr. Smith allows that it was probably in the first instance derived from Persian notions of sun worship. Those who pray towards the East must believe that the Almighty is localized in one particular corner of the Heavens, and their God then differs from our Omnipresent God, who is present to all and present everywhere.

Under "Fisherman" we have an engraving ^{in the Dictionary} supposed to represent the "*divine* or *apostolic* fisher," but under "Ichthys" it is called a monster! This can only be styled "gross ignorance," for instead of representing our Divine Lord, or even a monster, the engraving of a man robed in the skin of a fish represents On or Oannes, the Man of the Sea, or the Fish God, who was worshipped by the Philistines under the very name of the Fish On—*Dag-on*—and how many of our bishops are there who are aware that they still retain a relic of this On, for the mitre is the fish's head with the mouth open.* Even in Peru they had their Fish-god called Teocipactli, and they had one also in Mexico.

* The Fish-god is also engraved in Layard's Nineveh, p. 343.

Sanctification bell, as the Dragon, after he had found out bread corn and the plough, was called Dupilev Astroins (i.e., the plougher).

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If the inystery of iniquity abounded even in St. Paul's time, what words shall we find to describe it only a few years later. So crazy were they for symbols that discovering the first letters of Jesus Christ Son of God the Saviour, in Greek, were Ichthys, the Greek for "fish," they adopted the fish as a symbol of the person of our Divine Lord, although by so doing they placed him on a level not only with Dagon but with their own old Roman god Bacchus, who we learn from Hesychius was sometimes called Bacchus Ichthys!

Before we blame them, however, it will be well to reflect that we ourselves address that Lord and Master as "Light!" If it is seemly to address Christ Jesus as Light (Lead kindly Light), why may we not also pray "O Vine bend down to us," "O Door open unto us?" *x*

After this digression let me continue with

XI. THE PSALMS OF DAVID.

In the Reformed Episcopal Prayer Book this is "The Psalter: selected from the Psalms of David"—and is not this an improvement, for what is more painful than to hear a minister reading and the people responding to the fearful curses of the 109th Psalm? If anything can be worse it is when the Psalms are sung, to hear a choir singing like parrots:

Let his children be fatherless, and his wife a widow.
Let his children be vagabonds, and beg their bread. Let there be no man to pity him, nor to have compassion on his fatherless children.

x A friend of mine was at Oxford when Holman Hunt's "Light of the World" first appeared, and while his brother Ottonians were in ecstasy my friend said "If a stable-lantern is necessary to show that our Lord is the Light of the World I will keep a lamp of Rockfall on my table to show that I am one of the Sins of the Earth."

A hymn is a prayer in metre and we should not say in verse what we should think it undecent and presumptuous to say in prose.

Do they understand these words, and do they really believe that the Sweet Singer of Israel used them, and what do our children think of them? How many are there who know that David is here relating the curses of Shimei, and that the word "saying" is omitted in the 4th verse, which should read "Thus have they rewarded me evil for good, and hatred for my good will, *saying—*," and that the 19th verse is also incorrectly translated? Half a century ago my parents taught me to respond, but for many a year, even before I myself understood this psalm, have I ceased to respond when it is read.

XII. ORDERING OF PRIESTS.

Preface. It is evident, &c. . . no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon . . . except he be called . . . or hath had formerly *Episcopal* consecration or ordination.

Previous to this, Presbyterian ministers and the Protestant ministry of the Continent could exercise the functions of our ministry without re-ordination, but by this change of Archbishop Sheldon and his clique the lawfulness of non-Episcopal orders was denied, while at the same time the orders of the Roman Catholic clergy were acknowledged, and, to the disgrace of our professedly Protestant Church, Roman Catholic priests are at once admitted into our ministry without any act of re-ordination whatever.

The whole of the Preface is omitted in both the Revised and the Reformed Episcopal Prayer Book.

* The first clause was added in the thirteenth century
before which the form consisted simply of *proprio deus*
ipsum

Omit "Receive the Holy Ghost," etc., and "whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained."× This last clause was introduced into the Romish Form in the thirteenth century because of the increase of priestly power imparted by the deeply significant words. It is omitted in the Revised and in the Reformed Episcopal Prayer Book.

In the Revision of 1552, the form for ordering Priests was in this wise: "Receive the Holy Ghost; whose sins thou dost forgive," &c. In 1662 it was altered to: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee *by the imposition of our hands*, whose sins," &c. The doctrine of the *tactical succession* of the Priesthood was thus introduced, and when the late revision of the Reformed Episcopal Church was made many desired to see those words expunged, not believing that grace could be communicated in that manner from one to another for the exercise of *sacerdotal* functions, neither could they believe in the principle that the Holy Spirit has been transmitted by the Apostles to a certain body of men, exclusive of all others, and that this heavenly grace is communicable by Protestant bishops to Protestant ministers, and sites of ground and edifices. If by *tactical succession* the so called successors of the Apostles receive the power of absolution why do they not also receive the power of healing the sick?

In the course of this tractate I have had occasion to refer twice or thrice to Councils, but must caution my read-

Ambrase, abp. of Milan (ob. 397) wrote that ^{was ordained} bps. in his day were without any qualification but that of having a hundred gold coins.

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THE BOOK OF COMMON PRAYER.

ers not to lay too much stress upon them, for, excepting the First Council of Nice, probably not one was spotless.

Gregory Nazianzen, himself a Bishop, and held in such esteem that he was canonized, said of the Second Great Council (A.D. 381), "The Bishops were low-born and illiterate peasants, blacksmiths, deserters from the army or reeking from the holds of ships, time-servers and flatterers of the great and pretended devotees who have neither intellect nor faith." The third was the Council of Ephesus, A.D. 431. About two hundred Bishops attended, two of whom could not write, and their names, "*Elias eo quod nesciam literas*" (as a school-boy would say, "Because I do not know my letters"), and "*Cajumas, propterea quod literas ignorem*," were signed for them by others! The Emperor had to send a guard of soldiers to maintain peace among them. In 449, another Council was held in Ephesus and several of the Bishops confessed to subscribing through others, as they could not write. They so abused the Archbishop Flavian, kicking and stamping upon him, that he died a few days after. This was called the Robbers' Synod, and is *not* one of the Councils which we recognize. The next, which we do recognize, was held at Chalcedon, A.D. 451. Professor Robertson, Canon of Canterbury, in his "History of the Christian Church" (London, 1867), describing the continual bursts of tumult at this Synod, says, "The description of the scene might recall to our mind the tempest of modern republican assemblies, rather than the ideal which we might have naturally formed of the Church's greatest general council."

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Gregory Nazianzen said he made a resolution to shun every conversation
of bishops, to great was their lust for power, that the have saw a council
and happily.

Chrysostom said that he had filled the churches with murders and
made cities desolate, in order to become bishops, and (from Homil.

III) that the number of bishops who might be saved bore a very
small proportion to those who would be damned.

THE BOOK OF COMMON PRAYER.

53

And yet how often "Councils" are quoted as authorities.
The only reason against marrying in Lent is that it was
forbidden by a Council. That Synod was held at Laodi-
cea about A.D. 371, and was not even a general one, and
yet a provincial Synod has been allowed to dictate to the
whole Christian world.

Bowing, in the Creed, is said to be founded on the de-
cree of one of these sapient Councils, while others con-
ceive it is in accordance with Philippians ii. 9, "At the
name," &c., but this verse, correctly translated, is, "In
the name of Jesus Christ every knee should bend," signi-
fying that we should *make our prayers through Him.*

In 585, the second Council of Mâcon enacted that if a
layman on horseback met a mounted clerk (or man in
holy orders) he should uncover his head; *if the clerk was*
on foot, the layman should dismount and salute him,
under pain of being suspended from communion during
the Bishop's pleasure.

Socrates alleges that he has intermingled the history
of the wars of those times, as a relief to the reader, that
he may not be continually detained with the ambitious
contentions of the Bishops, and their plots and counter-
plots against each other.

And all these Synodsmen were Bishops, of whom a
"Cowley Father" told us lately that if all the Archbishops
and Bishops were to die, there would no longer be any
connexion between earth and heaven! These men must
have been in their day the "connecting links," for they
were all of the Apostolic succession. * Chrysostom deposed
that he died in 407.

Even in the fourth century Basil the Great, Bishop of Caesarea,
(ob. 379) complained that some of the bishops administered
ordination for hire and

Henry VIII, appointed ^{by his commission} bps. who were to exercise their function during his royal pleasure. (Malcolm) It was, nevertheless, that then should be any imposition of hands.

in one day six Bishops, all of whom confessed they had bought their bishoprics and then sold the right of ordination, to re-imburse themselves—but we are not told that all their ordinations were also cancelled.

It may be said, this occurred many centuries ago, but turn we then to later times.

In the Roman Church, children have often been made Bishops, that their families might enjoy the revenues. Benedict IX. (A.D. 1033) became Pope of Rome at the age of twelve, although some writers claim that he was eighteen; Leo X. (Pope in 1513) was made an archbishop at the age of eleven, but a child of five years was made Archbishop of Rheims—and we are expected to believe that this very young gentleman was a successor of the Apostles! This much is certain, that were a similar case to occur now, and the young gentleman should join our Church he would, according to the Prayer Book, have to be received without any fresh ordination or consecration, for, to our shame be it spoken, since the time of Charles the Second we still recognize Roman Catholic ordination, as may be seen in my remarks on the Ordinal, and at the same time ignore all the Churches of what we call the blessed Reformation.

Queen Elizabeth made a captain of a ship-of-war Bishop of Cork in 1583. From his quarter-deck he stepped at once into the episcopal throne. (Did St. Paul have a throne?) There is no proof that he was ever ordained, but Captain William Lyon, Royal Navy, was a devout man and made a very good Bishop, although it is said he never preached but one sermon.

The power of baptizing over the morals of the people

^{the Western Abbey of Down} Benignus, in his Hist. of the Council of Trent, relates that Nicholas an Abbe of St. Denis (an officer superior to the Lord Dean Stanley, for abbots preceded Deans) was an illegitimate son of Louis XIV, and was three years old when his father conferred that dignity upon him. #

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* "Fifty Years in the Church," Dorking, 1880, blames, but that there are some
 faithful bishops, but adds, "as for a, my own experience goes, I could
 count those who were conscientiously believed to have
 put into the office of a bishop, by God the Holy Ghost, during my fifty
 years' ministry, upon my finger."
 THE BOOK OF COMMON PRAYER. 55

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In the eighth century (St.) Boniface, in his letter
 to Pope Zachary (died 741), tells us that the Church
 in Austrasia (part of France) was much divided
 that the greater part of the clergy and episcopal
 seats had been given to greedy laymen, or clergy
 of bad morals, the revenues of which they divided
 amongst their numerous concubines; that
 he knew some who kept four or five or more; and
 that many fugitive slaves, accused of murder
 and adultery had become priests by receiving
 the tonsure (shaving the crown of the head),
 and were called bishops and priests, although
 they had never been ordained by true prelates.
 They enjoyed the reputation and riches of the clergy,
 they increased the superstition of the people, they
 countenanced every pagan practice and every
 belief that came for money.

The right of watching over the morals of the people,
 which the Church arrogated, and which the ignorant
 and superstitious world allowed, made the clergy all
 powerful. The detestable of the rich men were a source
 of great profit to the clergy. There was a price for every
 kind of absolution, and as Diemond's says "Religion
 first taught men what to do, next what to believe, and
 finally it was reduced to teach them what to pay, to
 dispense with either doing or believing."

from Gardiner's "Chr. sacerdotalism."

believe such doctrine, it is necessary to show both sides
 of the question.

* Horrible to relate, in the pulpit!
 - See fly leaf at end -

Henry VIII, appointed bps. who were to exercise their function during his royal pleasure. (Malouin) It was, nevertheless, the will of the Pope to any imposition of hands.

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Promises, a saint of the Roman calendar, and an archbishop was sent by the Pope to convert the Germans, and was called the Apostle of the Germans. He laboured in France

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There are many who say that no matter how impure the channel, still if the bp. himself has hands duly consecrated his consecrations are also valid, and that, three bps. at least are required one at least must have undoubtedly hands duly consecrated.

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But it is a fact, that three were not always required, as in the early Church of Wales, Ireland & Scotland one consecrator was sufficient, and what proves this that such consecrations were formerly done by one bp. — for by any one ever heard of a bp. being obliged to produce his credentials before consecrating another?

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There is no proof that he was ever ordained, but Captain William Lyon, Royal Navy, was a devout man and made a very good Bishop, although it is said he never preached but one sermon.

The English of teaching our the monks of the people in the

Burgundy, in his Hist. of the Council of Trent, relates that Charles an Abbe of St. Denis (an officer superior to that of Dean Stanley, for abbots presided then) was an illegitimate son of Louis XIV, and was three years old when his father conferred that dignity upon him. #

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* "Fifty Years in the Church," Dorking, 1880, writes, "and that there are some faithful bishops, but adds, 'as far as my own experience goes, I could count those whom I have conscientiously believed to have put into the office of a bishop, by God the Holy Ghost, during my fifty years' ministry, upon my finger.'"

THE BOOK OF COMMON PRAYER.

55

Since the Reformation about twenty Bishops have been degraded; one (St. David's) for publishing a forged will, ^{setting aside of course those who would not take the oath,} and one (Waterford) who was hanged in 1636; and in 1820 another Bishop, guilty of the same crime as the last, fled the kingdom to save his life. *The Rev. H. Paddon, in his* x

In this Dominion, we have only chosen our Bishops for a score of years, and yet intimidation, and promises made to be broken, were used at one election, and promises and money, too, it is said, at another. One of our "connecting links" has been seen ^{introduced not only} "overcome" in a railway station, ^{the same} *has been* x
We all remember when a Bishop, immediately after his consecration, paid his "wire-puller" by appointing him Dean and Rector of the Cathedral, contrary to distinct pledges that the people should make their own selection, the Vestry, not wishing to keep the Cathedral doors forever locked, were compelled to reduce the pew rents (from which the stipend and other church expenses were paid) to one dollar per pew, so that the Very Reverend "wire-puller" found it advisable to retire, but the Bishop still lives, and is he respected, or is he even ^{deserving} entitled to be respected?

All this may be called very plain language (I intend it to be so)—uncharitable, will in many cases be the mildest term used, but is it not the truth, and why should that forever be "hushed up"? Even I have not said all, but when we are told from the pulpit that without Bishops we cannot reach heaven, and find that there are some that believe such doctrine, it is necessary to show both sides of the question.

* *Horrible Wreath, in the pulpit!*
- See Fly Leaf at end -

The Bishop of Quebec and six of his city clergy (men of the same Apostolic succession as the above-mentioned Bishop and his intriguing Dean) have just refused to meet the non-Episcopal clergy of that city on a Temperance platform! Two of his clergy, to their honour be it said, refused to sign the protest.

It appears that some will never remember that at the time of the Reformation, Protestant ministers of Scotland or the Continent could hold livings in our Church, and it was only in the time of Charles the Second that the "Episcopal clause" was added to the Ordinal, the effect of which is that while all Protestant non-Episcopal clergy are excluded, our professedly Protestant Church is ready to receive with open arms not only a Romish priest, but even any ignorant Greek, Coptic or Maronite priest, because Episcopally ordained!!!

The following license was granted by one of the Reformers, Archbishop Grindall, to a Scotch Presbyterian minister, and the words which I have italicised, "in like cases," prove that it was the prevailing custom to grant such authority. The Church of Scotland was then Presbyterian, and no Bishop Episcopally ordained then held office in that country :

"William Aubrey, Doctor of Laws, legally exercising the office of Vicar-General in Spiritual, and of Chief Functionary of the Archbishop of Canterbury, to our beloved in Christ, John Morrison, M.A., born in the Kingdom of Scotland, eternal health in the Lord.

Whereas, we have heard on credible testimony that you,

the aforesaid John Morrison, about five years past, in the town of Garvet, in the County of Lothian, in the Kingdom of Scotland, was admitted and ordained to Holy Orders and the sacred ministry, by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland; and whereas, the said congregation of that County of Lothian is conformable to the orthodox faith and pure religion now received, and by public authority established in the realm of England; we therefore approving and ratifying, as far as in us lies, and by the right we may, the form of your ordination and advancement to this function alone in the manner aforesaid, grant and impart to you in the Lord. with all good will, as far as in us lies and by right we may, and with the consent and mandate of the most reverent Father in Christ, Edmund, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan, to us signified, license and faculty in these orders by you taken, to celebrate Divine offices, to administer the Sacraments, and purely and sincerely preach the word of God, either in the Latin or vulgar tongue, according to the talents which God hath given you,

In Testimony Whereof we have caused the seal *which we use in like cases* to be affixed to these presents. Given the sixth day of April, 1582."

It would be folly to suppose that Bishop Williams and his men should take counsel by the above. The ministers of the Reformation are now few and far between, and too many of our Churches are served by priests of the Church of Charles the Second.

Egyptian travellers may remember the naked CHURCHMEN (priests and monks of the Coptic Church) at Gebel Tayr, who swim to the boats to beg.* Are not these reverend gentlemen the equals of the supercilious priests who are afraid of soiling their robes by coming in contact with Presbyterians or Methodists on the Committee of a Temperance Society, for they are all of the same Apostolical, Tactual, Episcopal succession, having received Episcopal ordination? If these Coptic priests chose to join our Church, would they not have to be admitted without reordination?

I close these remarks without referring to the Articles principally because there are but few who read them. We must take the Prayer Book *itself*, as it reads, and what is it then?

In the last seven years there have been three revisions; in England, Ireland and the United States. Had we moved in the matter the Reformed Episcopalians would not have left us. Are we waiting for another secession?

Numbers are still leaving us, some, *following the teaching of the Prayer Book*, for the Church of Rome where the worship of Our Lady, the observance of Fasts and the like are real and not nominal (or as *they* may well say *neglected*), as with us, others for Protestant churches. Many even for the Reformed Episcopal Church which it will not do to treat lightly for already, in only seven years,

* Sir Frederick Henniker visited the convent in 1822. He says they commenced baking for us, "not having time to wait, the chief priest offered me a stale but substantial bun, having Coptic characters and crosses on it; this is sacramental bread."

The Greek Church also uses small loaves (and not wafers like the Roman Church) which are cut into squares and mixed with the wine, and one of the ministers with a little wine of just into the mouth of the communicant with a thumb by the priest.

they have ten bishops and about one hundred clergy and ten thousand communicants, and the number would probably have been greater had their revision been more perfect. One example may suffice. With Lent they retained also Ash-Wednesday, thus showing the day to be in their estimation a Holy-Day, which, however, it certainly is *not*, for it was only declared to be so in the Dark Ages by a Pope of Rome! If the day was worthy of being retained why did not they (and we ourselves) retain also the ceremony from which its name was derived, or at least as much as is still practised in the Roman Church, and the Form of Prayers commencing: "Vouchsafe to + bless and + sanctify these ashes," etc., and why do not their bishops (and ours) cross the people on the forehead with ashes on Ash-Wednesday? They (and we) have now the ash-day without the ashes.

They have wisely expunged the Table of Rules in which we are told what Feasts and Fasts we must observe. As our Table gives no further information, however, does it not naturally follow that for instructions we must go to the Church of Rome, from whom we received the Tables? *

Every spring our ministers, as in duty bound, give us Lenten sermons, and tell us that now is the *Season of our Humiliation*, and the Prayer Book and some of the clergy inculcate Fasting as well. And what does it all imply—that, in this season of forty days, we must by "bodily exercise" work out our own salvation, and when Easter comes, what then—why, of course, the rest of the year is ours!

not to be

Adrian

p. 211 d
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The question may be asked, how are we profited by this "bodily exercise"? Does it ~~wipe off~~ "old scores" and entitle us to *priestly absolution*, or do we expect by it to obtain an "Indulgence" for eleven months to come?

Less than two centuries after our Lord's death Tertulian protested against what we now call Easter. In less than two centuries more Jerome protested against obligatory fasts. Soon after Cassian tells us the observance of the forty days had no existence so long as the perfection of that primitive Church remained inviolate, and Socrates said that neither our Saviour nor his Apostles enjoined us to keep what we now call Easter, and that the Apostles *had no thought of appointing festival days, but of promoting A LIFE of blamelessness and piety.*

Let me close with an extract from Mosheim's Ecclesiastical History:

"Both Jews and Heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service. And as they considered these rites an essential part of religion, it was but natural that they should behold with indifference, and even with contempt, the simplicity of the Christian worship, which was destitute of those idle ceremonies that rendered their services so specious and striking. To remove then, in some measure, this prejudice against Christianity, the bishops thought it necessary to increase the number of rites and ceremonies, and thus to render the public worship more striking to the outward senses."

"A remarkable passage in the life of Gregory, surnamed Thaumaturgus, that is, The Wonder-Worker, will illus-

Not for days per annum only, but the whole life of a Christian should be a continual sacrifice to God, and the life should be a fast, and fasting the better.

trate this point in the clearest manner. The passage is as follows: 'When Gregory perceived that the ignorant multitude persisted in their idolatry on account of the pleasures and sensual gratifications which they enjoyed at the Pagan festivals, he granted them a permission to indulge themselves in the like pleasures, in celebrating the memory of the holy martyrs, hoping that, in process of time, they would return, of their own accord, to a more virtuous and regular course of life.' There is no sort of doubt but that, by this permission, Gregory allowed the Christians to dance, sport, and feast at the tombs of the martyrs, upon their respective festivals, and to do everything which the Pagans were accustomed to do in their temples, during the feasts celebrated in honour of their gods."

It must be remembered that in the primitive Church every bishop had the right to form his own liturgy and creed, *and to settle at pleasure his own time and mode of celebrating the religious festivals*, and Socrates assigns this as the principal cause of the endless controversies in the Church, respecting the observance of Easter and other festivals.

This right seems to have obtained in England until as late as the time of Archbishop Becket. Will it be believed that in the city of London they at one time fasted on St. Mark's Day *on one side of the street while they did not on the other*, because forsooth my Lord of London had ordered the day to be observed and my Lord of Canterbury had not? In Pilkington's work entitled the "Burnynge

of Paules Church," 1563, we read: "Although Ambrose saye that the church knewe no fastinge day betwixt Easter and Whitsonday, yet beside manye fastes in the Rogation week, our wise popes of late yeares have devysed a monstrous fast on St. Marke's Daye. All other fastinge daies are on the holy day even, only Sainte Marke must have his day fasted. Tell us a reason why, so that you will not be laughen at. We knowe wel ynough your reason of Tho. Beket, and think you are ashamed of it: tell us where it was decreed by the Church or Generall Counsell. Tell us also, if ye can, why the one side of the strete in Cheapeside fastes that daye, being in London diocesse, and the other side, beinge of Canterbury diocesse, fastes not? and so in other townes moe. Could not Becket's holynes reache over the strete or would he not? If he coulde not, he is not so mighty a Saint as ye make hym."* This St. Mark's Day is one of our Saint's Days. What Roman Prelate settled the date for us? Was it "St. Thomas of Canterbury?" The Roman Catholics and ourselves commemorate him on the 25th April, but the 11th Jan. was assigned to him by the Greeks, and Sept. 23rd by the Coptic Church, and as he undoubtedly resided in Alexandria and is said to have been martyred there, it would appear most likely, if the true date had been preserved by any (which is exceedingly doubtful), that the last is the day of his "natalis."

Bishop Gregory Thaumaturgus, who died about the year 270, "hoped that *in process of time* they would return to a

* Brand's "Popular Antiquities," *Up. of Neon Cæsarea*

more virtuous and regular course of life." The time was long in England, however, for only three centuries ago the Feast of Christmas was still kept up for thirteen days until Twelfth Day, like the old Saturnalia "with such excess of meats and drinks, in all kinds of inordinate banquetting and revell, resembling the feasts which the Gentiles used to keep in the honor of their drunken god Bacchus; wherein all kinds of beastlie lust and sensual voluptuousness was put in use."* These revelries were presided over by Lords of Misrule in the same manner as in Pagan Rome one of the servants was made Lord of the household during the same Saturnalia.

And this lasted until the middle of the seventeenth century, and would probably have been continued until now *had it not been for the Puritans* in whose time (A. D. 1644) Christmas was abolished by Act of Parliament!

Let not the reader be shocked, for the Scotch Church gave up Christmas, and their Abbot of Unreason, as they called the master of the revels, a century previous, and they have held their ground unto this day.

How long is our sleep to last? **I** "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot——"

"One word more. There are some who seem to think that Spiritual and Evangelical Religion can best be advanced within the Church of England by withdrawing from her in a solemn protest against error. I cannot see

* "Hollinshead's Chronicles," London, 1570.

it so. Should we not rather imitate our Lord. He taught in the temple and He cleansed it. That temple was as corrupt as ever our Church could be, and His foreseeing eye saw how vain would all attempts at reformation prove, yet He taught in it and cleansed it, not once but twice." *

* Rev. Talbot Greaves, London Church Association Tract, No. XIX.

BY THE SAME AUTHOR:

THE IMAGE OF THE CROSS

AND

Lights on The Altar

IN THE

*Christian Church and in Heathen Temples before the Christian Era,
especially in the British Isles.*

TOGETHER WITH

*The History of the Triangle, the Dove, Floral Decorations, the Easter
Egg, and other Heathen Symbols.*

TORONTO, 1879.

Bishoprics were often sold to the highest bidder. It is all likely that the purchasers troubled themselves about the idle ceremony of consecration?

We only (publicly) sell Livings now, and in 1881, at the sale of a preferment in England which the then incumbent attended out of curiosity, the auctioneer ^{who did not know the old man} when praising his wares, (?), said that the purchaser would soon come into possession as the present incumbent was a very old man with one foot in the grave already, upon which the old incumbent stamped first one foot upon the ground, and then the other, calling out "Which foot is it?"

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